

THE
BAPTIST MAGAZINE.

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MEMOIR OF MR. CHARLES COLE.

THE subject of the following memoir was born at Wellow in Somersetshire, May 20, 1733. Of his parents he was deprived at the early age of six years by the small pox. Some distant relatives took this their son Charles under their care, and taught him to weave broad cloth; with them he continued till he obtained a competent knowledge of his business, when he removed to Freshford, a village near Bradford, in Wiltshire. In the family with which he now lived, the sobriety and industry of his habits were very apparent, for he was the principal means of supporting the family in which he was only an inmate. From a child he was remarkably steady, improving the time usually employed by children in recreation, in reading and writing. At Freshford he was very regular in his attendance at the parish church, and particularly attentive to his outward deportment; to the Establishment he was a bigot, and in religious sentiment a rigid pharisee. In this state he had the good name of the Inhabitants of the village, who used to say Charles Cole was the best young man in the place; and this encomium they passed upon his conduct as being much superior to many who professed religious sentiments, which he at present did not understand, as they rightly considered, that superior religious attainments could not relax moral obligations, they thought Charles Cole gave better evidence of being a Christian than many who in the religious world pass under that name.

But he did not much longer remain in a state of ignorance respecting his own heart; for though hitherto he fancied himself

righteous before God and Man, he was soon brought to a conviction that his views of himself were erroneous.

Hearing that Mr. Hains, then pastor of the baptist church at Bradford, was to administer the ordinance of baptism, and knowing a neighbour was one of the candidates, curiosity excited him to attend; impressions were made on his mind too deep to be eradicated; he was at once convinced that believer's baptism was a scriptural ordinance, and what he felt under the sermon he heard, as well as what he saw, induced him to resolve to go and hear the same Minister again. But he had difficulties to surmount, which he had not immediately recognized. His prejudice in favor of the church, and his attachment to her mode of worship was so strong, that he could not, as his way to the meeting led through the church-yard, prevail on himself to pass her doors; and though he repeatedly left home for the express purpose of going to hear Mr. Hains, yet he forfeited his resolutions, and still attended the established worship, till at length, his mind growing increasingly uneasy, and being, he says, "starved out, I was obliged to go, to seek relief for my mind;" and thus finally left it. He had not heard Mr. H. long, before he became thoroughly convinced of the insufficiency of human righteousness, and of his own in particular, to justify a sinner before God. He continued in a state of distress for some time, but on new-year's day 1753, he heard Mr. H. preach from Ezekiel xxxvi and 26, "A new heart will I give you," which was the season of relief to his soul, and from this time he says he possessed "A new-year's gift indeed." His enjoyments of religion were scriptural and satisfactory, and his becoming acquainted with several pious people, proved a furtherance to his faith and joy.

He was baptized in February 1756, and became a member of the church at Bradford. Soon after this, it was apparent he possessed ministerial talents, and having opportunity to exercise them in two or three villages in the neighbourhood with acceptance, he was called to the work of the ministry in 1758.

Providence now opened the way for his removal from Bradford in the following manner: his Pastor having occasion to go to Devizes, accidentally met with two worthy individuals who were on their way to Bristol, with a view to procure a student from the academy for the church at Whitchurch. In conversation with Mr. Hains, the object of their journey was mentioned;

when Mr. H. suggested that Mr. Cole might possibly suit the people at Whitchurch. The small pox prevailing greatly at that time at Bristol, and Mr. Hain's account of Mr. Cole, induced them to relinquish their journey on the promise of Mr. H. to influence Mr. Cole to pay the church at Whitchurch a visit. With this engagement, Mr. Cole's diffidence and modesty made it difficult to comply; at length he assented, and in May 1758, preached his first sermon among them, and tarried six weeks, which issued in an invitation to supply them a twelve-month, with a view to the pastoral office, which he accepted; at the close of the period he was unanimously invited to take the oversight of them in the Lord, and notwithstanding the low state of the church, which was reduced to 13 members, he undertook the charge, and was ordained by Messrs. Hains, of Bradford; Phillips, of Salisbury; and Kent, of Broughton, June 6, 1759.

On his commencing the duties of the pastoral office, he had considerable difficulties to contend with; the church and congregation being very small, a salary of less than twenty pounds per annum was his prospect of support, which subjected him to many domestic inconveniences; yet such was his private worth, that when he became known, and his character appreciated, he had the satisfaction of numbering among those who privately contributed to his necessities, some who were bitter enemies to the religion he professed.

His labours during the early part of his ministry were considerable; beside preaching at home, he used to supply every week for some years, the neighbouring village of Bourne and Longparish. In the latter he met with considerable opposition. One circumstance deserves to be recorded. Mr. Cole's preaching at Long-Parish had excited the malevolence of a Farmer Brown, who was determined to wreak his vengeance on this truly peaceful servant of Christ. Knowing the road Mr. Cole would pass on his return home from preaching, he way-laid him, and provided himself with a carter's whip as the instrument of his vengeance. About the time Mr. C. usually passed, a person somewhat resembling him came that road, whom Farmer Brown mistook for Mr. Cole, and with the greatest rage began to lay on with his carter's whip, and while furiously inflicting his stripes, he exclaimed, "I'll give it thee, coming to Long-Parish to preach; I'll make thee remember coming here to preach." The

stranger thus abused, replied, "I never did preach at Long-Parish, but I shall soon come and preach to thee." This person proved to be a respectable Solicitor of Andover,* and was as good as his word, for he preached such a sermon to Farmer Brown as made such an impression on him, that he paid a considerable sum for the sport he thought to have made, and thus became a sport for others.

On another occasion a very wealthy farmer came to the place of worship while Mr. Cole was preaching, and began disturbing the congregation by making a variety of foolish grimaces, till finding he could not by this means effect his purpose, he began singing a song famous at that day, known by the name of "Plato." This song cost the farmer more than any song he ever heard; he paid ten pounds to avoid prosecution.

The difficulties Mr. C. had to contend with, were not confined to those who were avowed enemies to religion. Some years after his residence at Whitchurch, a few of the members of the church unhappily imbibed a speculative disposition in religious enquiry. It began from reading the works of Robert Sandeman; and ended in arianism with some and socinianism with others; in the course of their progress to such perfection in knowledge, their pastor, of whom no evil could be said justly, came in for the principal share of ignorant and inveterate abuse—they delighted to hold him up to ridicule and contempt by low scribbling and punning, which was exhibited in the most public places. As Mr. Cole's exemplary piety, when contrasted with their conduct, rendered them odious, they could not but wish to get rid of such a man, and thinking the best means would be to starve him out, they withheld their own hand, and used every plausible argument to induce others to imitate them; but happily they could not prevail, and he outlived their malice.

As a compensation, which his gracious Master afforded him for the difficulties he experienced in his service, his labours were rendered useful, the church was enlarged more than four fold before his death. Some opinion may be formed of the prejudice with which he had to contend against the ordinance of Believers' Baptism, and the obstructions laid in the way of persons who were desirous of joining the church in which he was pastor.

* The father of Alderman Coombe, M. P. for the City.

by the following circumstance. The wife of a respectable farmer being desirous of joining the church at Whitchurch, her husband was so enraged, that during her absence from home for this purpose, he inserted the following advertisement in a provincial Newspaper—"August, 1770, Whereas Abigail, the wife of Thomas Beckly, of St. Mary Bourne, Hants, went in the morning of the 12th instant, to the baptist meeting at Whitchurch, unknown to her husband, and has not since returned, nor does he know where she is at present; this is therefore to forbid any person to baptize, touch, or trust her, as I will pay no debts she may contract, and will prosecute any person who harbours her.

Thomas Beckly.*"

It was the felicity of Mr. Cole after he had laboured above 30 years alone, to have raised up for him an able, pious, and judicious assistant, in the person of a highly respected deacon of the church, who afforded him very essential assistance upwards of twenty years, and whose sudden death the church deeply deplored near a twelvemonth since.† With this truly valuable brother Mr. Cole continued to labour till April 1811, when he relinquished preaching entirely, and only occasionally engaged in prayer in the congregation; but as long as he was able, which was till within three weeks of his death, he continued to attend public worship twice on Lord's-day, and frequently in the most affectionate manner expressed his pleasure in what he heard.

It is an unspeakable blessing for a christian minister, as he advances to the end of his career, to be favored with resignation to the divine will, in laying him aside from his public work. Some valuable ministers in the decline of life continue engaging in the work of the Lord when their doing so becomes burdensome and unprofitable to their brethren; and they are ready to view it as an act of unkindness when any of them affectionately desire them to decline. This was not the case with Mr. Cole, when there was any one to occupy the pulpit, as he became incapable, he was willing to acquiesce, and even desirous of receding, and frequently expressed his pleasure respecting the manner in which his pulpit was occupied since his infirmities rendered him incompetent; and he more than once offered to

* It is scarcely necessary to say that this advertisement produced no other consequence than ridicule to the writer.

† Mr. Brackstone, See Bap. Mag. Vol. V. p. 299.

relinquish the pastoral office, rather than his retaining it should be a barrier to the church's settlement and prosperity.

Few men pass such a series of years with the unspotted reputation of Mr. Cole. It is not designed to represent him as faultless ; but he was certainly revered for his piety, and respected for his amiable and unaffected humility. He spoke what he was by his actions, and these speak more than a volume of verbal commendations. His whole life was ornamental to religion.

On the 8th of November last, he was seized with a fit of the paralytic kind, which deprived him of sight and the powers of recollection, and otherwise greatly shook his before feeble tabernacle. Notwithstanding this he discovered a remarkable eagerness to converse upon religious topics, and on the day after the fit he repeated to the writer upwards of twenty times his thankfulness to God for calling him by his grace in early life—for preserving him so many years from dishonoring religion.

At another interview he assured me he loved his Master and his service, that he was a good Master, and his service well worth engaging in, though he had been many times weary in it, yet he was never weary of it, and even now he should love to engage in it. At this period Satan was permitted to exercise his mind with doubts and fears, and the weakness of his frame gave his adversary great advantage. "I cannot boast," said he, when asked how he felt in his mind ; but when reminded of the faithfulness of God to his word, and the all-sufficiency of the atonement, he replied, "Yes, there is firm footing there, a poor sinner may stand there." When the experience of some was repeated to him, he said, "I cannot express myself so, however, I can say I trust in Christ ; I have a humble hope of interest in Christ : this is the utmost to which I can go."

On the first of December he had a second attack, which for a season left him apparently lifeless, but he gradually recovered so far as to converse. At this season the Lord manifested his grace to him particularly, for on recovering his speech he was in a truly triumphant state of mind, and conversed so energetically and happily as greatly to affect all who heard him.

On my visiting him immediately after his recovering of speech, he said, "I am dying, but the sting of death is taken away ; I am not afraid to die, all my doubts and fears are gone. Oh 'tis pleasant work to die, I am going to Heaven, and 'tis a Heaven worth dying for. I am very happy, I am going to Jesus. Tell

my friends I am gone to Heaven, and there I hope to meet them all; then I shall see Jesus and be like him, and dwell with him for ever—my funeral text," said he, "*Christ is all and in all*"—and when the funeral sermon is preached let three hymns be sung that have most of Christ in them. He continued full of enjoyment and expressing his confidence and love to the Redeemer till towards the close of the day, when nature sunk so exhausted that he spoke no more, but lay in a dying though sensible condition till Friday the 3rd of Dec. 1813, in the afternoon, when his soul was dismissed from its worn-out tenement to be for ever with the Lord.

Whitchurch.

J. M.

ON DISSENT.

THE longer a christian lives, and the more he observes of what is passing before him, the more reason he will see for preferring a candid and impartial judgment of men and things. All parties in their turn declaim against prejudice and party zeal, but it is not from declamation that we must form our judgment. If we wish to know the truth we must read those who think differently from us, who whether they be impartial towards us or not, will be much more likely to detect our faults than we are to detect them ourselves.

These remarks have been occasioned by reading a critique on *The History of Dissenters* by Messrs. Bogue and Bennett, and some other kindred pieces, in *The Quarterly Review* for October 1813. This article, though manifestly written by one who is no more a friend to the Puritans and Nonconformists than he is to the present race of Dissenters; and probably no more friendly to evangelical religion in the church than out of it, yet contains a considerable portion of impartiality towards individuals, and even his censures are often worthy of our attention. From reading this review, as well as from perusing the volumes reviewed, there is one truth of which I am fully convinced, which is, that both eulogy and censure are commonly bestowed with too little discrimination, and often applied to communities where they ought to be confined to individuals. If a few men excel in a community, such is the vanity of human nature, that the whole must arrogate to themselves the praise; or if a few be guilty of im-

propriety, such is the invidiousness of party-zeal, that the whole must be censured on their account. Could we be more discriminate both in our praises and censures, we should be much nearer the truth, and what we write would be far more likely to do good. We can consent for every man to have his due, and to bear his own burden; but are disgusted with those who are continually eulogizing their fathers that they may exalt themselves, and stigmatizing other men's fathers that they may depreciate their neighbours.

In reading the lives of the Puritans and Non-conformists I read the lives of men of whom, with all their faults, the world was not worthy: but if I be impartial I shall find many of the excellent of the earth who did not rank with either of them; and among those who did, I shall find many whose principles and conduct it will not be in my power to vindicate. Hardly as the Puritans were treated, if I had been one of them, and had held those intolerant principles which many of them avowed, and carried with them into the new world, I do not perceive how I could have expected different treatment from others who were in power. I might have been treated more rigourously than I should have treated them, had I been in their place and they in mine; but the principle of intolerance is the same. That for which I should have suffered might also have been truth, while that for which I would have caused others to suffer might be pernicious error: but in a question of this nature I should have had no right to take this for granted, seeing it would have been judging in my own cause. My rule ought rather to have been to "do unto others as I would they should do unto me."

I am not able to vindicate Messrs. *Bogue* and *Bennett*, whose praises and censures are both, as it appears to me, much too indiscriminate; but I can perceive that their reviewer while chastising them, is continually exposing himself to censure for the same things.

He seldom detects a fault in his authors without endeavouring to saddle it upon the whole body, by ascribing it to their *dissent*. Speaking of divisions and separations amongst dissenters, he says, "This evil grows out of the principle of dissent. The minister of an establishment has no temptation from vanity, or the love of singularity, or any mere worldly motive, to labour in insignificant distinctions: but amongst dissenters the right of private judgment is so injudiciously inculcated that the men who

are trained amongst them learn not unfrequently to despise all judgment except their own." To say nothing of the temptations which the minister of an establishment *has*, though he may not have these, it is sufficient to reply, If unlovely separations arise from an injudicious inculcation of the right of private judgment, let them be traced to that cause, and not to dissent; let them be ascribed to the *abuse* of the right of private judgment, but not to the principle itself, or to any necessary step in order to obtain it. An advocate for despotic government might object to the disorders of our popular elections, and to the violence of our parliamentary debates, and might tell us that in certain countries there is no temptation to such disorder and such violence: but we should readily answer, They have temptations as bad, or worse, of another kind, and the right of chusing our representatives, and that of free parliamentary debate, are of such importance to the well-being of the nation, that the evils which they occasion are as nothing when compared with it. The right of private judgment in matters of religion is of that account that we cannot part with it without "making shipwreck of faith and of a good conscience." As to the abuses of it, whoever is guilty of them, let him bear his own burden. The "schism which took place in the Evangelical Magazine" should not have been lugged in by this writer for an example, without having first made himself acquainted with the *true* cause of it.

If I dissent from antipathy to a particular clergyman, or for the sake of gratifying my own will, or to feed my own vanity, I am what this reviewer considers me, a *sectarian*; but if I dissent for the sake of obtaining liberty to follow what I verily believe to be the mind of Christ, I am not a sectarian in the ill sense of the term, nor in any sense, except that in which Paul avowed himself to be one. By this writer's own account, if I continue in the established church, I must make no "profession." That is, I must not profess to repent of my sins, and to believe in the Lord Jesus Christ for salvation: if I do, he will construe it into "a profession of being better than my neighbours," which he tells me is inconsistent with "christian humility," and insinuates that the whole is "pharisaical hypocrisy." This is certainly speaking out; and standing as it does, in direct opposition to the divine command of "coming out from amongst unbe-

lievers, and being separate from them," renders it easy to determine the path of duty.

This writer censures Messrs. Bogue and Bennett for ascribing almost every thing vicious and persecuting to churchmen; yet he himself ascribes almost every thing sour, litigious, and splenetic to dissenters. He represents the intolerance of the puritans as if it were universal, and as if all that settled in America were of the same spirit. But, (to say nothing of *Roger Williams*, whom he himself not only acquits, but applauds as "the man whose name, if all men had their due, would stand as high as that of *William Penn*, as having began the first civil government upon earth that gave equal liberty of conscience) there was a broad line of distinction between those puritans who founded the colony of *New Plymouth* in 1620, and those who a few years after founded that of *Massachusetts's Bay*. The former were the members of Mr. John Robinson, who had peaceably separated from the church of England, and with his friends retired to Holland, for the sake of liberty of conscience: but the *Massachusetts's* people had never relinquished the principle of national churches, and the authority of the magistrate in matters of faith and worship. And it was amongst these people, and owing to this principle, that the persecutions in America were carried on. Of this there is a full account given in *Backus's History of the American Baptists*, vol. I; and as the baptists bore a large part of those persecutions, they may well be supposed to know who were their persecutors, and what were their avowed principles.

The work of Messrs. Bogue and Bennett is considered by this writer as a fair specimen of dissenting principles in the present day, or as "representing the general temper of those to whom it is addressed." But so far as I have had the means of judging, it is considered among dissenters in a very different light. Some few may admire it; but all that I have heard speak of it, consider it as deeply tinged with party-zeal and revolutionary politics, and as being rather an eulogy on their own denomination than a *History of Dissenters*. I am not aware that the French revolution has promoted the cause of dissent; and if it were so, an increase on such principles is of no value. Men may leave the national church not on account of what is wrong in it, but of what is right, in which case dissent itself must be wicked. Dissent is not a *cause* for a christian to rejoice

in, any further than as it includes the cause of Christ. It is ground on which may be erected a temple of God, or a synagogue of Satan.

That there are many amongst dissenters who feel that "moral expatriation" which the reviewer laments, is admitted; but the same is true of churchmen. The numbers however of both have of late years considerably diminished. Dissenters must ever be friends to civil and religious liberty, as it is their only security: but they may be this without turbulence, or envy, or spleen, or any of those unamiable qualities which this writer attaches to dissent. I believe it will be found that from the beginning those dissenters who have separated from the church of England for the purpose of forming churches according to what they consider as the mind of Christ, have been of a much more pacific spirit than those, who retaining the principle of national churches and the authority of the magistrate in matters of faith and worship, were always lingering after a comprehension in the establishment, and finding fault with particular ceremonies and forms that keep them out of it. That this was the case among the first settlers in America has been already noticed: and so far as my observation extends it is the case to this day. Those who dissent for the sake of being at liberty to follow up their convictions in promoting the kingdom of Christ, will not be averse to the *civil* institutions of their country; and as to the *ecclesiastical*, unless called to defend themselves against the charge of schism, and such others as are heaped upon them, they would cherish no hostility. Being allowed to follow the dictates of their own consciences, they are willing that others should do the same. They dissent not so much from antipathy to what they desert, as from love to what they embrace; and they love and pray for the government that protects them in the enjoyment of it.

They cannot approve of making the political prosperity of their country the *supreme* object of their pursuit, nor consent that the religion of Christ should be rendered *subservient* to it; and this, in the esteem of those who are otherwise minded, will often be ascribed to the want of patriotism: but a wise and good government will know how to distinguish a contumelious behaviour towards them from a conscientious obedience to God; and while they properly resent the former, will not fail to respect the latter.

GAIUS.

EXTRACT OF A LETTER FROM MISS U—N.

“LIFT up your heads, ye saints, for your redemption draweth nigh.” Come then, my fellow traveller, take fresh courage, draw fresh life from these reviving words; what though the way be rough, the prospect dark and dreary, the difficulties great, the enemies potent, thy strength weakness, thy soul fainting; yet redemption draweth nigh. But why are his chariot wheels so long in coming? Because thou art not ready to receive him; faith and patience have not had their perfect work; and would'st thou invert the order of things? Would'st thou obtain the prize ere thou hast run the race? Would'st thou have the laurel without the victory? But how long, Lord, how long? 'till all these things are accomplished, all my purposes towards thee are brought to pass, and I have fully manifested myself, in every circumstance by the way, as well as thy final deliverance, the Lord God thy Redeemer: and what is there so discouraging in all this? 'Tis a wearisome pilgrimage, but the rest remaineth; 'tis a wilderness, but Canaan is at the end of it; and art not thou come up out of it? and hast not thou thy beloved to lean upon? and dost thou not drink of the brook by the way? and what would'st thou more? Dost thou wish to taste the sweets of this country? They are but trash, he who had tasted them in their highest perfection pronounced them insipid and vain. Dost thou seek heart-ease in a desert? give over the fruitless search; that flower of paradise withered at the fall, has since been transplanted to the borders of Canaan, nor will it ever be in our reach till we taste the goodly inheritance. Come then, my fellow traveller, let us take fresh courage and pursue our journey, though it is a rough, we know it is a right way, that's the mercy of mercies—the longer our journey, the sweeter our rest. The greater our pain, the more welcome our ease. For my part I am so far from expecting (I had almost said wishing) it on this side heaven, that I much oftener pray for the continuance than the removal of the yoke; though most of all, for submission to it: and if I can but obtain this blessing, with entire weanedness from the world, nearness to God, and conformity to his image, I would not exchange my lot with the happiest of beings, (if such there are) destitute of these; and I trust this will be the happy end of my trials. 'Tis true the farther I advance in the wilderness, the rougher I find it; every

step I tread I find fresh thorns, and every thorn makes me cry out afresh; but what do I cry? "My God, my God;" how numerous the arguments in favor of the cross, were it only that our blessed Lord had borne it before us, one would imagine that consideration alone sufficient to reconcile, yea to glory in it. But when we consider the salutary effects of sufferings, we should think ourselves the peculiar favorites of heaven, to be exercised by them.

The insipidity of worldly delights—the uncertainty of human dependencies—the treachery of smiles, the malignity of frowns, the instability of friendship, in these regions of sin and sorrow, are in my opinion, some of the grand lessons in the book of affliction; these lessons I have learnt by heart; nor these the chief: for oh! the emptiness, the impotency, the nothingness of the creature, (the afflicted creature) the all-sufficiency, the faithfulness, the goodness, the infinite goodness of God, a covenant God, the satisfying, the supporting delights of religion are written in capitals throughout. And is any thing too dear a barter for these blessings? Oh no! what would I not give for more of this knowledge, for more of this experience! Oh to be stripped of all, so that God might be all in all! and how can I enough admire the divine proceedings, that have been working out this heartfelt truth, that God is all! Health—wealth—friends, all! O for an abiding sense and conviction of it, that there is no rest or happiness for the soul but in God, and that he is all, yea infinitely more than all beside. And are we in possession of all, my dear friend, and can we repine? Can we wish, can we do anything but rejoice? Can a sigh lay upon our hearts, when we have the bosom of a gracious God to pour it into? Can a tear stand on our cheek, when he will wipe them all away? Can a gloom be on our brow when he says "be of good cheer!" No, rejoice evermore, for this is our God for ever and ever, and will be our guide even unto death! What words are these? Why was it not *his* God? No, but oh the delightful appropriative *our* God; for this God is *our* God—ours, says one—for how long? "for ever and ever." Our guide—how far? Through life. Till when? Even unto death: yea, may I not add, beyond death? even unto glory? Yes, my dear friend, that same God who is now your shield will be your exceeding great reward. That same God who is now your guide will be your everlasting portion. He will carefully conduct you through the wilderness, and lead

you by ordinances and providences, afflictions and mercies, nearer and nearer to himself, till soul and body are inseparably united to him. Let every painful step quicken your pace heavenward, do not sit down to bewail the smart; do not groan inwardly, but fly to Jesus with every wound, and while you are complaining, he will be healing; he now stands by you with a cup of the oil of gladness, receive it at his hands, and go on your way rejoicing, a very little longer and he that shall come will come, and will not tarry. The bridegroom is at the door, for is not this his voice? "Behold I come quickly," shuts up the scriptures, and sums up the christian's wishes. Lift up your heads then, ye saints, lift up your head then, my dear friend, for your redemption draweth nigh.

MEDITATION ON PHIL. iv. 13.

I can do all things through Christ which strengtheneth me.

NOTWITHSTANDING the absolute dependence of man, he is amazingly prone to self-sufficiency, and a reliance upon himself; but this principle is contrary to the nature of things, contrary to the condition of man, though too agreeable to the corruption of nature, and has been the bane of human happiness from the age of Adam to this day. The Apostle Paul was better instructed, he not only speculatively saw, but really and deeply felt his own weakness, and he lived therefore, as he says, "by the faith of the Son of God." The text is the language of such a man's heart: "I can do all things through Christ which strengtheneth me." And so we may all; the strength of Christ is as sufficient for every man now, as it was for the Apostle himself.

The several Ideas in these words may be comprised in two propositions. The Christian has much to do.—The Christian's strength is derived entirely from Christ.

The Christian has much to do in the exercise of patience, for though patience is, strictly speaking, a passive grace, yet there is a great deal of activity and exertion of the powers of the mind required in the exercise of it. The Christian is called to let patience have its perfect work; and great steadiness of mind is necessary for the proper support of patience amidst the various

provocations, disappointments and trials we meet with in the world.

The Christian has much to do in opposition to his spiritual enemies. The world ensnares his soul. Our Lord comforts his disciples with the assurance that he had overcome the world, and the apostle says, "This is the victory that overcometh the world, even our faith." But great pains, labour and watchfulness are necessary both to bear up under the trials of the world, and to resist the temptations that arise from its pleasures. In the world is the enemy of souls, who has a thousand ways to tempt the Christian to sin; of course he has much to do to resist his wicked insinuations. Nor has the Christian a worse enemy than his own heart; and nothing makes him more afraid than the sin that dwells in him. He has much to do to guard against the prevalence of evil principles and improper conduct, as well as against inordinate love of the lawful enjoyments and possessions of life. The Christian also finds much to do in the more active and busy duties of life. The duties of righteousness, goodness and benevolence to mankind—the duties of his peculiar station in the rank in which providence has placed him, which it should be his care to fill with honor, propriety, and benefit to all around him.

The Christian also has much to do with his God. This includes the important duties of sincere and supreme love, reverence of his majesty and greatness, implicit confidence in his truth, submission to his will, constant worship of him, in public, in private, and in the family; and here great care and diligence are necessary in order to keep the mind in a proper temper and disposition for these duties.

The next proposition is, that the Christian's strength to perform these duties is derived from the Lord Jesus Christ. This implies that the Lord Jesus Christ is possessed of sufficient power for the Christian's aid in this world in every case. This is a leading doctrine of the Gospel; an ancient prophet represents the Christian as making it his triumph, "In the Lord Jehovah have I righteousness and strength." The same truth Christ and his Apostles abundantly inculcated. He himself says, he is the life and the light of men; that without him we can do nothing; and the apostle asserts that in him all fulness dwells, so that there can be no doubt of the all-sufficiency of his power.

Another truth implied in this proposition is, that the Lord Jesus Christ communicates this power to his people. Paul speaks of it as matter of experience; he found himself endued with power from on high; and so now, the Lord Jesus Christ delights to encourage and support his people, and conduct them through the various scenes of life to the heavenly Canaan. And thus from a conviction of his need of assistance he looks to Christ, persuaded that he has both power and inclination to help him. He finds he cannot repent, or believe, or love, or obey, or worship God, or submit to his will, but as he is assisted by the strength of Christ, and therefore he lays hold of this strength in the exercise of faith and prayer, and by these means happily finds it communicated.

This then is the Christian's comfort, that he has a gracious book that tells him he is to look to God in Christ Jesus for strength to help him in every time of need, and at the same time assures him there he shall find it. He that dares to rest upon his own sufficiency is a stranger to the spirit of Christ; and ignorant of the first principles of Christianity. In the strength of Christ, the weakest believer is as sufficient for all the purposes of the divine life as the strongest; for all our strength and help and comfort lies in Christ, and in that fulness which the Father has laid up in him.

Let me but hear my Saviour say,
Strength shall be equal to thy day;
Then I rejoice in deep distress,
Leaning on all-sufficient grace.

I can do all things, or can bear
All suff'rings if my Lord be there;
Sweet pleasures mingle with the pains,
While his own hand my head sustains."

WATTS.

THE FOUNDATION OF HOPE.

Jerem. ii. 25. But thou saidst, There is no hope.

IN whatever view we contemplate mankind, we find evident proofs of that perverseness of disposition which the scriptures so very constantly ascribe to the human heart. Among the numberless other ways in which this disposition discovers itself, we perceive it in reference to the fondness with which false hope is

cherished, and the obstinacy with which a good hope is rejected. When sinners are pursuing the road to death, and manifestly opposing the gospel, they are tenaciously adhering to a deceitful hope. Though they are wearied in the greatness of their way, yet they say not, *There is no hope*—But when on the contrary they are called upon to turn to God and embrace the hope which he has set before them, as the Israelites in the chapter from whence I have taken my text, they reply in the language of it, *There is, no hope*.

Nor is this the language of persons under the dominion of a perverse opposition to the gospel only, but of many whose opposition is subdued, and in whom a tendency to indulge despair takes place of it. It may not be amiss therefore to take this subject under consideration, and shew that whether it proceed from perverseness or despair, the assertion in my text is wholly unfounded. It is plain the language is marked with the decided reprobation of the prophet, or rather of the prophet's God—it is a charge added to the numerous other charges already exhibited against the rebellious Israelites—it is the most serious charge, and refers to an evil involving in it the most serious consequence, both as it respects God, and the persons whose language it is. Let me then ask, Is there any just ground for uttering such language, if you only recollect—

1. *The Scripture account of the divine Mercy?* It is true, if there had been no mercy in God, this language would have been just; for we have all sinned and come short of his glory, and are under an utter incapacity of ever, by our own doings or sufferings, making amends for the injuries we have done him: were we to offer thousands of rams, or ten thousands of rivers of oil; were we to give our first-born for our transgressions, or the fruit of our bodies for the sin of our souls, all would be unavailing. Yea I may add farther, that if there were not great, rich, abundant mercy in God—mercy that goes beyond our thoughts, or even the thoughts of angels, such language may be justified: for our transgression is great and our iniquity infinite; and the difficulties lying in the way of our salvation, and which mercy alone can remove, are to us incomprehensible. But there is mercy with God—there is with him great, rich, abundant mercy—mercy beyond our thoughts, and the thoughts of angels. Of the truth of this important assertion, we need only refer to the account which the blessed God himself has given us of his mercy, in the

proclamation of his name to Moses, recorded in Exod. xxxiv. 6. 7.—*The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, and forgiving iniquity and transgressions and sins.* Nor ought the words which follow to check the glad emotions of soul which these words are calculated to excite—for though the Lord will by no means clear the guilty, yet as he has assured us, as he has already in the most solemn manner done, that he pardoneth iniquity and transgressions, and sins, we may be certain that he has devised a way in which he can do so consistent with what he afterwards affirms. Of this we ought to rest assured, were we kept in the dark, which nevertheless, blessed be God, we are not, as to the method he has found out for the perfectly reconciling both parts of his character. Numerous other testimonies to the all-sufficiency of divine mercy offer themselves, but I forbear to adduce them, and appeal to the person who adopts the language of my text, and ask him, if he can possibly advance it without flying in the face of the divine proclamation. Surely this proclamation is sufficient to inspire hope. Shall the mercy of God be a dormant attribute? Shall his perfections of power, of wisdom, of justice, and of goodness have their full displays, and shall his mercy, the attribute in which he delights, remain unexercised? And if there be no hope how can it be exercised? Shall the servants of Benhadad represent the well-known character of the kings of Israel as merciful kings, as a sufficient ground of hope, and shall the rich and abundant mercy of the eternal God fail to lay such a foundation?

2. *The Death of Christ?* That this wonderful event has long since taken place, is attested by heaven and earth; and that it lays a blessed foundation for hope, and stands in direct opposition to the despairing language of my text, is equally obvious. It has solved the question already referred to, and rendered the exercise of divine mercy consistent with the fullest claims of divine justice. Now no threatenings of the holy law, no claims of injured justice stand in the way of thy salvation. The law is magnified and made honourable, and God the law-giver is just, while he is the justifier of him that believeth in Jesus. If there were no hope, the death of Christ would have answered no end, his agonies would have been endured for no purpose, his blood would have been thrown away; and thus the principal contrivances of infinite wisdom would have been turned into

foolishness. If there were no hope Christ must be deprived of his reward, and must remain for ever disappointed. But what I wish farther to notice under this particular is, That a greater display of divine mercy is already made in the death of Christ, than is at all requisite for thy salvation. Far be it from me to make thee think lightly of the grace which saves thee. It must be great grace indeed that pardons such great guilt, that overcomes and removes such great depravity, that subdues such formidable enemies, in a word that raises thee from the brink of hell, and lodges thee safely in glory. Whoever arrives in those blissful regions will indeed have just cause for ever to exclaim, Grace! Grace unto it! But still I affirm that in the death of Christ, God has already exercised greater grace, shewn greater mercy. So the Master himself informs us; God so loved the world that he gave his only begotten Son that whosoever believeth in him should not perish but have everlasting life—So his apostles Paul and John; the former of whom has these words, He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? The latter these, In this was manifested the love of God that he sent his Son to be the propitiation for our sins; and who does not see the justice of the representation? In pardoning and saving thee, God makes no sacrifices, Christ submits to no degradation. He can do all thou needest for thy complete blessedness, and sit upon his throne surrounded by, and receiving homage from all the myriads of the heavenly hosts; but in his death the Father must give his Son, and the Son must give himself up to all that is painful and abasing—to the scourge, the cross, the frowns of men, the wrath of God. But this deed he has already done; long since has the illustrious sufferer exclaimed with the approbation of all heaven, It is finished! Go then to Calvary, and there in full view of the suffering Son of God, say if thou canst, There is no hope. But would not every pain, every sigh, every drop of the blood of Immanuel contradict thee? [To be continued.]

CHRISTIAN GRATITUDE.

THE following Letter to the Pastor of a Baptist Church affords a gratifying illustration of Paul's motive to christian benevolence,

"For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings to God." 2 Cor. ix. 12.

Rev. Sir,

When I meditate on the various dispensations of divine providence wherewith I have been exercised during the last four months, I am inclined to appropriate with admiration and gratitude the language of Job, "Lord, what is man that thou shouldst magnify him? and that thou shouldst set thine heart upon him? and that thou shouldst visit him every morning and try him every moment?"—for within that period, enjoying health in my family and a competence of earthly blessings, I have been suddenly and for ever bereft of one that I tenderly loved, and felt all the pain connected with an anticipation of the loss of my dearest companion on earth—this short period also seemed to terminate all my prospects of enjoying any future comforts, perhaps to the end of my mortal existence—yet such are the mysterious dispensations of the divine will, that I have not been reduced to this last extremity; and I trust if the Lord be pleased to smile on my endeavours, that through the kind liberality of friends, I shall be delivered from the iron grasp of poverty, which depresses the exertion both of bodily and mental faculties—"Bless the Lord, O my soul, and forget not all his benefits." I know not, sir, on this occasion, how I can sufficiently thank you for the kindness, and even paternal solicitude you have manifested towards us, in this season of deep adversity. Such friendship I had no reason to expect—that a poor obscure individual, almost unknown, entirely undistinguished by peculiar usefulness or any eminence in civil society, should so far interest your compassionate feelings as to procure for me such extensive relief—entirely on my part unsought for and unexpected—which consideration, while it removes far from me all pretensions of merit, reflects a higher lustre on your benevolence, and on that of my unknown benefactors.

I know of nothing that could increase my esteem for you as my Pastor—but this, as an instance of particular friendship, will I hope live in my grateful remembrance, though I should survive you for half a century, as I regard it as emanating from a mind desirous of promoting the peace, comfort and welfare of mankind, and especially of the people of God with a view to his glory. And this is not, (unless I have been misin-

formed) a solitary instance of that active benevolence which is so conducive to such an end. I beg through you, sir, to tender my thanks to my kind Christian Brethren, who have in this instance stretched out a sympathizing hand before actual misery and wretchedness had seized upon me, and have helped in time to rescue me from impending danger. I formerly hoped no one should ever be able to say but that I loved them from the purest motives, not induced by any sinister views; and indeed I still do so, for their names (excepting one) who have contributed are unknown to me—I have reluctantly experienced on this occasion, what I was ever ready to admit as a truth, “that it is more blessed to give than to receive”—indeed it was my wish to have slid silently and unnoticed down under the depression of my circumstances, and to have remained obscure and unpitied; conscious before God that my misery would never equal my deservings.

May the Lord accept this their labour of love, and recompence them with a sevenfold reward. I beg, sir, you will also return my thanks to my unknown benefactors. I feel at a loss to account for their generosity, and still more at a loss how I shall testify my gratitude. I would gladly render to each particular thanks, were it thought proper so to do. They have assisted a poor man and his afflicted companion when on the brink of ruin—Should I ever rise from this condition, I shall consider that next to the author of all my mercies, I owe it to their bounty, the remembrance of which shall mark an æra in my life; and as I hope their prayers have followed their benefactions, mine will ever, I trust, while God preserves my rationality, be for them, that the Lord may accept this service at their hands, and crown them with blessings here and in an eternal world.

Papers from the Port-folio of a Minister.

THOULOUSE.

Thoulouse, in the South of France, is the scene of the last bloody battle between Lord Wellington and Marshal Soult. The following extract from John Mason Good's memoirs of Dr. Seddes will shew that the name of this place is calculated to excite very serious reflections in the minds of all the friends of Revelation.

“ In the Resolutions of a provincial Synod assembled at Thoulouse in 1229, and which seems to have invented the horrid system of a religious Inquisition,* we meet with a canon restricting the perusal of the bible to the *original languages*.”† *Memoirs &c.* p. 5.

The first serious and formal act, designed to limit the use of the Bible, is generally supposed to be that passed by the Council of Thoulouse, in 1229; but archbishop Fenelon seems to intimate, that a similar prohibition had been issued by the church of Rome prior to that time, when the Waldenses and Albigenses began to circulate the Bible in the vulgar language.‡ It was against these innovators and their adherents, (the Baptists of that age,) that Pope Innocent III. exerted his authority, on discovering that the common people, and even females, had presumed to read the Scriptures in French; for Peter Waldo had *recently* caused the sacred books to be translated, and allowed all persons to take copies of his manuscript; an offence too enormous to be endured by the See of Rome.

John Bunyan's Pulpit Bible.

At the sale of the Library of the late Rev. S. Palmer, the Pulpit Bible of the celebrated Bunyan, Author of the *Pilgrim's Progress*, who was minister of the Baptist Church at Bedford, was purchased for Mr. Whitbread for *twenty guineas*.

Intrepidity of Andrew Gifford, *a Baptist Minister of the 17th century.*

Mr. Gifford was once invited to preach a funeral sermon at a market town in Somersetshire for the wife of one of the most respected and wealthy inhabitants. Permission was granted him to preach in the parish church; but his enemies kept the organs playing so long after he was in the pulpit, that perceiving their intention he retired into the church-yard, and stood upon a tomb-stone, from which he addressed a numerous audience without any further disturbance. From that time the gentleman freely offered him the

* See Capitula, 1, 2, 3, 4, 5, 6, &c. apud Labbe xi. 427.

† Prohibemus etiam, ne libros Veteris Testamenti aut Novi laici permittanter habere, &c.

‡ Lettres Spirituelles, &c. Tome IV. § 5. p. 239.

use of his house, in which he and his son preached for many years with tokens of the divine approbation. Many similar circumstances occurred during his life; for it was no unusual thing for him to leave the church, or house, or barn; as it was indifferent to him where he preached, and go into the fields to address the numbers who assembled to hear him. He was often forced to swim through great floods in his journies, which he preferred doing rather than disappoint a meeting. And though he escaped drowning, which others who made the same experiment did not, yet he often fell into the hands of persecutors, and was treated by them with great severity. Four times he suffered imprisonment during the three hot seasons of persecution in king Charles's reign; thrice in Newgate, Bristol; and once in Gloucester castle.

Once when preaching in the chapel of the Blackfriars, Bristol, which was the place his people hired for that purpose, the mayor, and aldermen came with the sword, and other city *regalia* before them, and commanded him to be silent and come down. Mr. Gifford replied, he was about his Master's business; but if they pleased to stay till he had done, he would go where ever they pleased. They accordingly did so, and when he attended them to the Council-house they dismissed him with a soft reproof and caution, not to offend for the future.

On another occasion being taken before the Magistrates, they would have released him, if he would have promised not to preach any more; but he obstinately refused, telling them that he *ought to obey God rather than man*. Upon this he was sent to Newgate for a month. While there a grievous distemper raged among the prisoners, and carried off a great number; but Mr. Gifford and some other pious ministers finding favor in the eyes of the keeper, they were removed to an house in an airy situation, and escaped the malady.

There was another instance very similar with one before mentioned. On an officer being sent by the magistrates to apprehend him he found Mr. Gifford in the pulpit, and commanded him to give over and go with him. On Mr. Gifford's refusing the officer struck him on the face; upon which he immediately turned towards the officer, and either frightened him by the severity of his countenance, or by telling him that God should smite him as a whited wall. So it was however that he was awed into submission, and staid patiently till he had concluded his sermon, though he afterwards confessed that he came with a resolution to pull him out of the pulpit.

In order to escape the fury of his persecutors, he often went dis-

guised in the habit of an officer, gentleman, and the like; and providence very often remarkably appeared for his deliverance. On being surprised on a sudden by the informers, he slipped off his loose coat and leaving it in their hands, he escaped their fury. The next day they had it cried before his door; but no one appearing to own it they were disappointed in this design also.

During the period of twenty eight years he endured a great fight of afflictions. After the revolution he would often speak of it with great pleasure that though many professors forsook the good old way, and conformed from the influence of the fear of man, yet he had lost but *two* of his members, and had more than *thirty* added to his church. One of the above persons became a grievous persecutor, and both of them died miserably. He would also observe with great satisfaction that throughout the whole time he never lost a day of prayer, a meeting of conference, or for the administration of the Lord's supper, except when he was in prison. And even there he preached and prayed with the prisoners with considerable encouragement; the goals being remarkably reformed while he and other ministers continued in them.

Ivimey's Hist. of the Baptists.

Obituary.

ANN WEBB.

December 23, 1813. died at Downton, Wilts, Ann Webb, aged 10 years. She attended the Sunday-School for some time in this place; which by the blessing of God was rendered the means of directing her attention to the things of religion; she manifested a prevailing disposition to read good books, and was very solicitous to obtain them.

During her affliction, which was for a few weeks very severe, the great Prophet very evidently sealed instruction on her heart, and made her experimentally and joyfully acquainted with his condescension and kindness in saving sinners.

She said, she had not thought of God very often while in health, nor had she been much troubled on account of her sins—she used to say her prayers morning and night, but never prayed as she had done since her illness—she now knew she was a sinner, and had been distressed on account of her sins, and prayed very earnestly to God.

It appears that on Saturday evening Sept. 10, Jesus in a peculiar manner manifested his love to her soul, and gave her that assurance of her salvation which led her to rejoice with joy unspeakable and full of glory.

On the Wednesday following, she said she was very happy, she believed she should go to heaven

she had been very happy ever since saturday night: when it was as if the Savior had come to her, and told her she should go to heaven. I prayed with her, she seemed very much pleased with my visit, thanked me for coming to see her, and expressed a desire that I should pray for her, and come again to converse and pray with her; but of this she was deprived, as her disorder afterward rendered her in general incapable of attending to any thing.

Her mother informed me that on the saturday evening before mentioned she began and continued to talk almost all night in a very sweet strain.

Among other things, she desired her mother to pray for her; her mother said she would; "pray for me", said she, "that the Lord would ease me of my pain, and take me to himself. But" (recollecting herself,) "I know you cannot pray for that because you want me stay here; but why should you wish me to stay in this world of sin and wickedness?" Seeing her mother in tears, she added, "I don't know that it is any harm for you to weep, the women at the cross of Christ wept; but what did he say to them, *weep not for me, but weep for yourselves and children*; and I hope you will take care of your children, my little brothers, and make them say their prayers, and bring them up the right way, and perhaps the Lord may give you more daughters after I am gone."

She had been ill about a year and half before, and when her mother then asked her, whether she thought she should die, she cried and made no reply. This

she recollected, and referring to it, said, "When you then spoke to me about dying I cried but I was not so happy then as I am now, that was the reason. If I had died then I should have been miserable." She expressed a desire to see one of her teachers; and when asked whether she should like to see the children of the Sunday-school to talk to them, she said she should. Speaking of one of her young companions, she said, "she believed she had a very proud heart, for she used to be always talking about fine things; and she believed her own heart to have been as wicked, but hoped the Lord had cleansed it."

A person who visited her, on taking leave, wished her better; she said, she hoped that would not be, as the longer she lived the more sins she should commit. At another time, she said, she did not wish to get better, she had rather die and go to Jesus.

When asked if she could die and leave her father, and mother and brothers, she said, yes, she loved them, but she loved Jesus better; and there is nothing but sin and wickedness in this world. When asked whether she prayed, and what she prayed for, she said, Yes she prayed that the Lord should cleanse her heart, give her patience, and take her to himself.

She was for about a week in very great pain, she said, she was afraid she committed sin by crying out under her pain, but she could not help it, it was so bad; she requested an interest in the prayers of christian friends who visited her, and was equally concerned that all about her should learn to pray for themselves. She

intreated her father to pray, and said with the greatest earnestness, "I want to bring my father upon his knees to God." She prayed earnestly to God herself: and she knew its value, as it brought salvation, support, and abundant consolation to her soul.

She said, "I know I shall go to heaven when I die—Jesus stands with his arms ready to receive all that come to him, and as soon as my breath is gone, O! how I shall flee to him."

Her death was improved, and the children of the Sunday school addressed, from *Mark* 10, 14. *Suffer the little children to come to me, and forbid them not; for of such is the kingdom of God.*

Downton. J. C.

MRS. PENELOPE HUNTLY.

On Tuesday April 12, 1814, after a long affliction, died Mrs. Penelope Huntly at Mile End. She was baptized many years ago by Mr. Booth, and was dismissed from the church in Prescott Street to the church at Bow in February 1810. Her last experience was full of 'great searchings of heart' but not without some mixture of sweet consolation.

The following passages are extracted from memoranda preserved by her daughter who resided with her—whose dutiful and affectionate attention to her mother has ever been highly exemplary.

One day when she was in great pain, I said, "You will soon have done with all these pains." She replied, "If I am not a cast-away;" but presently after she said, "Blessed be God I am not without hope: the blood of Jesus

Christ cleanseth from all sin, and on that I rely." When speaking of the difference between the sufferings of some and of others in dying she said, "Well: it does not signify the passage being painful, if I am landed safe at last—and then referred to Bunyan's Christian and Hopeful going through the river; Christian was fearful too that he should sink, but he got safe as well as Hopeful, who said, 'Chear up, brother, I feel firm footing.' I said, 'and I hope you feel firm footing too,' she replied, 'I feel Jesus a firm rock, and on him I build.' When speaking about leaving me, she said, 'My dear, I have left you in the Lord's hands; I gave you to him as soon as I received you from him, and there I have left you now.' At another time she said, 'Ah, if interested in Christ'—I said, why say *if*? She replied, 'I have ifs and doubts still, but my hope is in him.' After a very gloomy day I heard her talking to herself, but all I understood was, 'I lay my guilty perishing soul at thy feet.' I said to her, 'Do you think you will ever perish there?' She replied, 'No, I never, never shall.' On another day when in great pain, she appeared calm and composed and said, 'I am near home now.'

To a young friend she said, 'What a miserable world would this be without Christ! What should I do without Christ! Oh praise God for Jesus Christ: he is the anchor to the soul both sure and steadfast—a firm foundation, yes, and I trust, you and I are built upon him.'

Three hours before her death on my saying 'She gasps for life, when I thought her past speaking

she repeated these lines of Dr. Watts—

'Tis but a struggling gasp for life—
The weapons of victorious grace
Shall slay thy sins and end the strife.

Bk 2. Hy. 77.

Soon after she appeared to suffer a great deal, and while I was lamenting it, she said, 'O my dear, what are my sufferings to those of Christ—and what should I have suffered, if he had not died!' I said, 'Then, my dear mother, you have a gleam of hope,' she answered, 'Yes, blessed be God for hope,' and then added, 'It is all of grace.'

Her dying admonitions to a young woman who had lived with her as a servant a considerable number of years, were very serious, tender, and affectionate; well adapted to make good and lasting impressions. In one of her brightest hours she said, in a free conversation with her faithful servant,

'Oh what hath Jesus bought for me!
Before my ravished eyes
Rivers of life divine I see
And trees of Paradise!'

On Wednesday evening April 20, she was buried in the grave yard adjoining to the baptist meeting-house at Bow; and on Lord's day May 1st in the afternoon Mr. Newman, her pastor, preached a funeral sermon from a text selected by herself (1 Tim. i. 13.) *I obtained mercy.*

MARY WHITCHELO.

Her maiden name was Alief, born in Gloucestershire, 1779, of christian parents, of whom one is now living, a member of a baptist church. She removed to Reading in 1790, and in answer to the prayers of her godly parents, her

mind soon became seriously impressed with the importance of religion and the value of her soul; and attending the ministry of Mr. Thomas Davis, then pastor of the baptist church, the Lord the Spirit, whose prerogative alone it is to enlighten the mind, was pleased to influence her soul by the preaching of the gospel, to bring her into the wilderness, and speak comfortably unto her, and to lead her to the strong for strength, and to the Lord Jesus Christ for life and salvation. About 1798 she was baptized by Mr. John Holloway, then pastor, and by divine grace continued an honorable member till she fell asleep in Jesus.

In 1804 she united in marriage with Mr. W. Whitcelo, member of the same church, and became an affectionate mother of five children. Three of these were removed by death, and she encountered many other trials; but on her dying bed was enabled to say, *He hath done all things well.*

As a new born babe she desired the sincere milk of the word, that she might grow thereby, and as the Lord the Spirit made her conscience tender, and embittered sin, she found the name of Christ as ointment poured forth, and the invitations of the Gospel very encouraging. She found encouragement also from the experience of old-testament saints, and she was thus enabled to persevere in prayer; saying also with the Psalmist, *One thing have I desired, and that will I seek after.*

Though virtually united to the Lord Jesus Christ in an everlasting covenant, she was subject to doubts and fears as to her being pardoned by his blood, clothed in

his righteousness, or even called by his grace. For many years she continued in this state of mind, and especially through the fear of death; she thought she had no real religion, because she was afraid to die, and was not able to give up herself, her husband and dear children into the hands of her covenant God and father. But in her last affliction which continued nearly six months, she was at first much concerned about her husband, the dear children, and the business, to know what he would do, and how he would go on, and what would become of them. But the Lord, who taketh pleasure in them that fear him, and that hope in his mercy, was soon pleased to dissipate her doubts and fears, by a consideration of his perfections; being too wise to err, and too good to act unkindly; thus she was enabled to trust, and as her affliction increased so did her confidence; and though her affections and nature cried out towards her husband and the dear children, especially when there appeared some hope of recovery, yet on a relapse of the complaint, she was graciously supported, and notwithstanding the greatness of her pain, weakness of body, and troublesome cough, she was enabled to shew great resignation and christian patience, saying, *It is the Lord, let him do what seemeth him good.*

When reflecting upon the valley of the shadow of death she would exclaim,

Let not thy heart despondent say,
How shall I stand the trying day?
He has engaged by firm decree,
That as thy day thy strength shall be.
Then her soul would be filled

with gratitude, saying, "O how good the Lord is to me in this affliction, in raising up so many very kind and benevolent friends, so that my wants are all supplied: but above all I desire to thank God for his unspeakable gift, the Lord Jesus Christ, who is very precious to me at this time. O I doubt not his willingness or his ability to save, for he is my all and in all."

As she drew nearer an eternal world, her consolation abounded also, so that after she was given over by her friends, and confined to her chamber, Christ was exceedingly precious indeed to her soul, and she enjoyed nearly uninterrupted peace. Once when a friend saw her just before her departure, she told him with tears that the enemy of souls had been very busy indeed all the morning, but by faith she was enabled to say, "Blessed be God he is a conquered enemy. Thanks be unto God which giveth us the victory through our Lord Jesus Christ." Such declarations were the support of her mind.

A few hours before her dissolution she was seized with fainting fits; on reviving and being asked how she was, she exclaimed, "Happy, happy, happy," then imperceptibly fell asleep in Jesus, early on the morning of the 10th of March, 1814, in the 33rd year of her age. She was interred in the baptist buryingground, Reading, and Mr. Dyer preached on the occasion from *Psa. cxlvii, 11.*

REV. TIM. PRIESTLEY.

Saturday night the 23rd April, a little before 11 o'clock, departed this life, at Islington, in great peace and tranquility, a few weeks

before completing the 80th year of his age, the venerable and much-esteemed Rev. Timothy Priestly, many years the beloved and indefatigable Pastor of the calvinistic independant congregation of Protestant Dissenters meeting for divine worship in Jewin Street, London, and well known to the religious world by the publication of his Exposition and Annotations on the Holy Bible, and several other evangelical works. His memory will long be respected by those who best knew him.

JOHN HARRIS.

Usefulness of Religious Tracts.

Being of opinion that the utility of the various Religious Tract Societies will never be half known in the present life, will you allow me through the medium of your Magazine to lay before the public an instance in which a Child, only seven years of age, was convinced of his sinful state and desirous also that his neighbours might enjoy the same advantage, through the means of a Tract.

John Harris was about 6 years old when he came first to the Wolston Sunday School, which is two miles from Royton, where his parents, who were poor people, resided. He was very regular in his attendance, loved his school and teachers; when he was unwell he would grieve because he could not go to school. His aunt Jones gave him one sabbath day, when at school a Tract called, *A present to the children of Sunday or other Schools*; he read it with great attention, and when he returned

home, he said, "O mother, I have got such a nice little book, will you please to read it, and then lend it to Mrs. H. perhaps it may do her good, and make her leave off swearing, and become a good woman, and what a good thing that would be mother." This his mother did not comply with as Mrs. H. could not read—he read it himself many times and was very fond of it.

He appears to have hated sin from this time, was grieved to hear people swear, and lie. When asked why he was afraid to sin, he said "If I do the great God that made me will not love me, for my catechism says the wicked shall be sent to everlasting fire in hell, among wicked and miserable creatures." He would say to his little sister, "Mary, if you tell lies the God that made you will not love you, nor have you to be with him when you die." He also greatly feared taking God's holy name in vain, even when reading.

He was known (when Mr. Jones went to preach at Royton) to go unsolicited to the neighbours and ask them to come and hear, saying it would do them good, he rejoiced to hear himself, and evidently paid great attention to what he heard.

He often went to see a poor old man who was afflicted, and said hymns to him, and a poem on old age, hoping it would do him good; he would take his little sister into a room to pray with her.

When he was taken ill he requested the above Tract might be laid in the window near his bed side, that he might see it, and read it, and see that no one took it

away. He was sorely afflicted 15 days, but was never heard to complain or weep, he was asked if he should like to get well; he said he should to go to the Sunday-school again, with A. N. His conduct was such that his wicked neighbours saw something in him they could not but admire; though they could not account

for it. He was seized with a complaint in April last, and died in 15 days, aged 7 years and six months. There was scarcely a woman or child in the village but followed him to the grave, and many wept over him.

Mr. Jones improved his death from 1 *Kings* xiv. 13.

ACCOUNT OF RELIGIOUS PUBLICATIONS.

A General View of Opinions and Evidences on the Mode, Subjects, and History of Baptism; consisting of Extracts from various Authors, with Observations and Inferences. Addressed to Baptists and Pædobaptists. By Thomas Westlake. Third Edition, much enlarged. Buttons, 3s. boards.

To trace the Forms of Christianity through the various changes they have undergone in the hands of different ages and nations, is a very interesting employment—to mark the influence of opinion and custom, and of the fashion of this world, as it passeth away, upon institutions worthy to remain as lasting memorials of a kingdom that cannot be moved, must give large scope for reflection—to look up through the assumptions of learned assemblies, and the decrees of ecclesiastical authority to the first appointments of him who is Head over all things to his church, in some instances, requires a clear head as well as a sound heart. If these remarks be considered appropriate to theological subjects in general, they are peculiarly so to the ordinances of

the gospel, and more especially to Baptism. A General History of Opinions respecting it—which should include an account of the modes of its administration and the Subjects for whom it has been claimed, with the Arguments and Disputes to which it has given rise—would form a little library.

Among the many who have not leisure for so much research as is necessary to make them fully acquainted with the different branches of the subject, some may yet be desirous of knowing something of the several bearings of discussions connected therewith; and others are necessarily engaged more or less personally in such discussions. A sort of *Vade mecum* which should give well-authenticated information to the casual enquirer, and afford sufficient intimations where the several topics may be found displayed and discussed at large—has long been a desideratum with our denomination.

The indefatigable Author of this little volume has supplied this deficiency—he has devoted the leisure of many years to a patient research after, and investigation

of the topics mentioned in his title-page: he has often cleared away the rubbish and vapour and smoke of controversialists, and presented plain facts to the reader as they stand in the indubitable records of History—his work is frequently enriched by quotations from authors who have mentioned his subject incidentally, not being engaged in any dispute respecting it; their testimony is the more valuable as not being parties in the controversy.

Our worthy friend has here presented us with the sum of much laborious investigation and learned research which have been bestowed upon this subject in the later periods of the christian church. This little volume comprizes the substance of all that can be gathered from the “cart-loads of controversy” to which the subject has given rise, and must prove a valuable accession to the library of the christian minister and student, as it contains the results to which patient research will lead upon the several topics it embraces, and in every instance refers to the Authority where the reader may find the topic more fully discussed. To the serious enquirer after the Truth as it respects Baptism, we particularly recommend it as containing a treasury of evidence well adapted to satisfy his enquiries.

We could add much more, and the Book deserves it, but we prefer transcribing the following “Recommendation.”

“We think this small Publication to be very interesting, and to afford a larger portion of information than could be met with in many larger volumes. We therefore readily recommend it to

the serious perusal of sincere enquirers into the nature and design of the First Ordinance of Christianity, whether they are at present called Baptists or Pædobaptists.” *Isaiah Birt, John Cherry, T. C. Edmonds, M. A. S. Kilpin, Henry Page, M. A. John Rippon, D. D. Thomas Roberts, John Ryland, D. D.*

Report of the Proceedings of the Committee of the Baptist Society in London, for the encouragement and support of Itinerant and Village Preaching 1814. *Not sold, but may be had of Mr. W. Gale, Bedford Street, Bedford Row.*

This is an interesting and gratifying detail of the Proceedings of a Society too little known, and well deserving support more adequate to the extensive nature of its object. We make an extract from one of the Letters—

“The religious state of the northern part of the very populous and extensive County of Devon, has long excited deep concern in the minds of serious persons, who have been acquainted with it. The whole Tract of Country from Bampton, Tiverton and Crediton westward, and from Plymouth and Tavistock northward, comprizing several considerable Market Towns, and a great number of Villages, is in a very destitute state. Not one Baptist Church is to be found in that extensive circuit, excepting a few individuals lately associated at Oakhampton; and the Societies in the Pædobaptist connection are few and inconsiderable: I am not aware, that there is more than one Clergyman who understands and preaches the Gospel, and that very respectable individual is now advanced in years, and has long been confined within the bounds of his own Parish—Dr. Rippon and Mr. Sprague, fifteen or sixteen years

ago, and since that several other Brethren, under the patronage of your Society, made excursions through this moral wilderness, nor were their occasional labours entirely without fruit. But, it must be very evident that a Field at once so extensive, and so barren, requires constant attention and unremitting culture. A resident labourer, adapted to sustain the toils and fatigues of an itinerant life, willing to exert himself to the utmost in the service of his Divine Master; and whose piety and prudence, might ensure him the confidence of the Friends of Religion, is absolutely necessary to justify any expectations of a decided alteration for the better. Such a labourer, the good hand of our God, has stationed on the very spot, and rendered him heartily willing to spend and be spent in this service, provided only a *bare subsistence* can be procured for him. My respected neighbour, Mr. Birt, of Dock, has visited that part of the Country twice, to administer the Ordinance of Baptism; the last time, in the Spring of the present year, when he baptized seven persons at the town of Great Torrington, in the presence of a great multitude, scarcely any of whom had ever witnessed that act of worship before. Mr. Birt was so struck with the prospect of extensive usefulness, which the situation presented, as to recommend Mr. Harris, the person before alluded to, to resign his employ, and give himself wholly to the work, determining himself to apply to your useful Fund for assistance therein. In a late journey which I took in the same direction, I was most fully convinced of the propriety of Mr. Birt's ideas, and of the recommendation founded upon them. How could it be otherwise, when the good man was not only cordially received in six places, where he regularly labours, but was receiving pressing invitations from others with which he was unable to comply. Mr. Harris has acted on the recommendation, and now we have to look out for the means of

his support. The people are poor and totally unused to pecuniary exertion. What they can, however, they will cheerfully do. Let me beg the Society will do all they can in this cause. I will not enlarge, lest I should be tedious, but could you observe the eager attention with which the world is received—the numbers of young and old who crowd the smoky kitchens in which it is preached, and the anxious fears which oppress the hearts of these simple peasants, *lest so great an object* should not be accomplished, I am well persuaded they would not lose by having so unskilful an advocate, and that these things would be more affecting than any representations which I can make.”

Several other letters appear in the Report, which we wish in our Readers' possession—we can only spare room for the conclusion.

Many other Letters equally interesting have been received from your Committee's correspondents, in various parts of the Country; but it would detain you too long to read extracts from them all. What have already been produced, it is hoped, will be sufficient to show, that much good has been effected with the comparatively limited means which the Society at present possesses. Although in dealing out the Funds of the Society, the strictest economy has been observed, and none but the most deserving cases attended to, the amount of the expenditure increases every year. Since the last annual Report, £135. has been distributed among the Ministers engaged in promoting the objects of this Institution; and upwards of £40. has been expended in the purchase of Bibles, Testaments and Tracts; and the amount of the expenditure in the past year has been nearly double the amount of the annual income of the Society, which at present is less than £100. It is evident, therefore, that instead of keeping pace with the increasing and urgent applications for assistance, which

are continually arriving from various parts of the Country; the operations of the Society must be restricted to a much narrower sphere than that which it has hitherto filled, unless some means be used for replenishing its funds. The Committee are confident, that it is only necessary that these circumstances should be made known to the religious public, in order to call forth that liberality and support which is always so promptly afforded to every Institution that aims at the extension of the Redeemer's Kingdom.

The Committee of this Society meet on the second Tuesday in every month, at six in the evening, at No. 15, Basinghall Street. Subscriptions are received by James Pritt, Esq. Wood Street, Cheapside.

The Influence of Bible Societies on the Temporal Necessities of the Poor. By the Rev. Thomas Chalmers, Kilmany. Longman and Co. 1814.

The zeal which has been evinced for circulating the Bible among all classes of our countrymen, as well as in foreign lands, will raise an imperishable monument to British Philanthropy. The most singular feature of this noble Institution appears in the numerous Bible Associations which collect the poor man's penny towards a Bible for himself, and ultimately enables him, with his small earnings, to contribute towards supplying those who are yet more destitute than himself. It tends to raise the poor honest labourer from the state of moral insignificance to which he has been usually consigned; and establishes a mean of intercourse with those above him which will be productive of the most beneficial consequences. Yet there are those who looking at this object through

a false medium think that its tendency is of a baneful nature. "It will increase" say they, "the secular necessities of the poor, as every shilling given to a Bible Society is an encroachment upon that fund which was before allotted to the relief of poverty."

The masterly and argumentative pamphlet before us satisfactorily answers this objection, and properly exposes the sophistry on which it is founded. We present our readers with a few extracts, for the purpose of calling their attention to the subject, and, if necessary, to put them in possession of the ground on which all objections of this class may be met and vanquished.

Admitting the fact stated in the objection to be true, we have an answer in readiness for it. If the Bible Society accomplish its professed object, which is, to make those who were before ignorant of the Bible better acquainted with it, then the advantage given more than atones for the loss sustained. We stand upon the high ground, that eternity is longer than time, and the unfading enjoyments of the one a boon more valuable than the perishable enjoyments of the other. Money is sometimes expended for the idle purpose of amusing the poor by the gratuitous exhibition of a spectacle or show; It is a far wiser distribution of the money when it is transferred from this object to the higher and more useful objects of feeding those among them who are hungry, clothing those among them who are naked, and paying for medicine or attendance to those among them who are sick. We make bold to say, that if money for the purpose could be got from no other quarter, it would be a wiser distribution still to withdraw it from the objects last mentioned to the supreme object of paying for the knowledge of religion to those among them who are ignorant: and, at the hazard of being execrated by many,

we do not hesitate to affirm, that it is better for the poor to be worse fed and worse clothed, than that they should be left ignorant of those Scriptures, which are able to make them wise unto salvation through the faith that is in Christ Jesus. p. 1—2.

Adverting to the dispositions which a subscription to a religious object creates or promotes, the Author says,

The human mind, by singling out the *eternity* of others as the main object of its benevolence, does not withdraw itself from the care of sustaining them on the way which leads to eternity. It exerts an act of preference, but not an act of exclusion. A friend of mine has been indebted to an active and beneficent patron, for a lucrative situation in a distant country, but he wants money to pay his travelling expenses. I commit every reader to his own experience of human nature, when I rest with him the assertion, that if real kindness lay at the bottom of this act of patronage, the patron himself is the likeliest quarter from which the assistance will come. The man who signalizes himself by his religious charities, is not the last but the first man to whom I would apply in behalf of the sick and the destitute. The two principles are not inconsistent. They give support and nourishment to each other, or rather they are exertions of the same principle. This will appear in full display on the day of judgment; and even in this dark and undiscerning world, enough of evidence is before us upon which the benevolence of the Christian stands nobly vindicated, and from which it may be shown, that, while its chief care is for the immortality of others, it casts a wide and a wakeful eye over all the necessities and sufferings of the species. p. 8.

On the subject of economy the Author reasons thus,

The single circumstance of its

being a *voluntary* act, forms the defence and the answer to all the clamours of an affected sympathy. You take from the poor. No! they give. You take beyond their ability. Of this they are the best judges. You abridge their comforts. No! there is a comfort in the exercise of charity: there is a comfort in the act of lending a hand to a noble enterprise: there is a comfort in the contemplation of its progress: there is a comfort in rendering a service to a friend, and when that friend is the Saviour, and that service the circulation of the message he left behind him, it is a comfort which many of the poor are ambitious to share in. Leave them to judge of their comfort, and if, in point of fact, they do give their penny-a-week to a Bible Society, it just speaks them to have more comfort in this way of spending it than in any other which occurs to them. p. 21.

The sensibilities of the poor in reference to religious benevolence are well expressed,

We have souls as well as you, and precious to our hearts is the Saviour who died for them. It is true, we have our distresses, but these have bound us more firmly to our Bibles, and it is the desire of our hearts, that a gift so precious, should be sent to the poor of other countries. The word of God is our hope and our rejoicing; we desire that it may be theirs also, that the wandering savage may know it and be glad, and the poor negro, under the lash of his master, may be told of a Master in heaven, who is full of pity, and full of kindness. Do you think that sympathy for such as these is your peculiar attribute? Know that our hearts are made of the same materials with your own, that we can feel as well as you, and out of the earnings of a hard and an honest industry, we shall give an offering to the cause; nor shall we cease our exertions till the message of salvation be carried round the globe, and made known to the countless mil-

lions who live in guilt, and who die in darkness." p. 22, 23.

The observations of the writer respecting Auxiliary Societies demand particular attention, and his recommendation that each Society should rather be *independant* of every other Institution, and apportion its funds to those which either most need or most deserve assistance, are of great weight—

In point of fact, the subordinate Associations of the country are tending towards this arrangement, and it is a highly beneficial arrangement. It carries in it a most salutary controul over all these various institutions, each labouring to maintain itself in reputation with the public, and to secure the countenance of *this great Patron*. Indolence and corruption may lay hold of an endowed charity, but when the charity depends upon public favour, a few glaring examples of mismanagement would annihilate it. p. 38.

Referring to what is sometimes ridiculously called the *waste* of property through the vast revenues of these and similar Societies, one sentence is enough to impose a lasting silence on all objectors of that class—

In the mean time it may suffice to state, that the Income of all the Bible and Missionary Societies in the Island, would not do more than defray the annual maintenance of one Ship of the Line. p. 39.

We only add the concluding paragraph—

I should be sorry if Penny Associations were to bind themselves down to the support of the Bible Society. I should like to see them exercising a judgment over the numerous claims which are now before the public, and giving occasionally of their funds to other religious institutions. The effect of this very exercise would be to create a liberal and well-informed peasantry, to open a

wider sphere to their contemplations, and to raise the standard, not merely of piety, but of general intelligence amongst them. The diminution of pauperism is only part of the general effect which the multiplication of these Societies will bring about in the country; and if my limits allowed me, I might expatiate on their certain influence in raising the tone and character of the British Population. p. 40.

Religious Books lately published.

1. Abstract of the Annual Reports and Correspondence of the Society for promoting Christian Knowledge, from the commencement of its connection with the East Indian Missions, 1709, to the present day. 8vo. 13s.

2. The Prophecy of Ezekiel concerning Gog, the last Tyrant of the Church, his invasion of Ros, his discomfiture and final fall examined, and in part illustrated. By Granville Penn, Esq. 8vo. 6s.

3. Sermons on various Subjects, by Andrew Fuller. 8vo. 9s.

4. Observations on Human Life, by W. Eastmead. 4s. 6d.

5. The Wells of Salvation opened; a Treatise on Gospel Promises, by Wm. Spurstown, D. D. new edition, 12mo. 5s. 6d.

6. The Triumph of Faith; or Christ exhibited in his Death, Resurrection, &c. with a Treatise displaying the affectionate tenderness of Christ's heart, &c. by T. Goodwin, D. D. a new edition. 12mo. 4s. 6d.

7. Twenty Remedies against the fear of Death, by J. Wilkinson, of Saffron Walden, Essex, 1s.

8. Mr. Ivimey's Second Volume of the History of the English Baptists is now ready for delivery. The materials increasing in his hands, as he proceeded, the present volume has unavoidably been extended beyond the proposed number of sheets; the price is therefore necessarily advanced to 11s. 6d. to subscribers, and 13s to non-subscribers.

THEOLOGICAL NOTICES.

Information of Works in hand from Theological Writers will be inserted under this Article.

A new Edition of Mr. Ivimey's Life of Bunyan is in the press, to be accompanied with several plates.

A Sketch of the History and proceedings of the Deputies appointed to protect the civil rights of the protestant Dissenters, to which is an-

nexed a summary of the Laws affecting protestant Dissenters, with an Appendix of Statutes and precedents of Legal Instruments.

Printing, and speedily will be published, a Second letter to Mr. Goulding in answer to his Remarks on the first of the Epistles to the seven churches in Asia, Popery, and Catholic emancipation. To which will be added, a few particulars of the late Mr. Brook of Brighton.

MISSIONARY RETROSPECT.

CHURCH MISSIONARY SOCIETY.

The *fourteenth* Anniversary Meeting of this Institution was held May 3rd, at the Crown and Anchor Tavern, Lord Gambier in the Chair. In the morning, the Dean of Wells preached a sermon before the Society, distinguished for the strength and eloquence of its argument and language. Lord Gambier opened the business of the Meeting, by a most happy allusion to the providential events which have recently occurred on the Continent. A wider field had been opened for the exertions of those who wished to spread the beneficent principle of the Christian maxims, even by these late surprising occurrences in Europe. It might be truly said that good had been brought out of evil. The report would be read by the Secretary; and he had no doubt it would prove highly satisfactory to the Meeting. The Rev. Mr. Pratt read the report. It was highly pleasing in its statements; and gave an outline of the progress which the Society had made in various parts of the country. It touched upon the advantage which arose from the good spirit which had arisen from children being inspired with a love of this hallowed cause. A very just compliment was paid to the legislative provisions of the new East-India Charter, for the fa-

cility of propagating Christianity in India. Leave was given to the late Missionaries from the Society to India, with the utmost readiness, by the company, in the true spirit and benevolence of the act. The benefit which has resulted from the Missionary Societies in India, was traced with fidelity in the report, and presented the most consoling results. In Africa and other parts of the world, the same happy progress was developed. We must not forbear to mention, that a very affecting eulogy was paid to the memory of the late Rev. Dr. John, for his great zeal in establishing Free Native Schools in India. The report stated that the Society had granted 1000*l.* per annum for the continuation and support of his Schools. The Society has of late rapidly increased in its funds. Before 1813, its revenue did not exceed 2000*l.*; in 1813, was about 3000*l.*; and now it amounts to nearly 12,000*l.* The Report was received and adopted with enthusiastic applause.

The Rev. Mr. Grimshaw rose to express his gratitude to the several persons who had given their labour to this important cause; and to the various Societies which have arisen in aid of it. He took a rapid view of the proceedings at Bristol, in Yorkshire, in Norfolk, and Suffolk.

He spoke in terms of high respect, and with much eloquence, of the exertions of the Bristol Association. Of the flame which had gone forth and spread over the whole land, the Rev. Gentleman dwelt in a spirit correspondent with the value and grandeur of the subject. It had been said, by a man of eminent genius and exquisite feeling, that "the age of *Chivalry* was gone." It was not gone! but if it were, that age was succeeded by a better—by the *Age of Christian Love*, and of rivalry in all deeds of piety. The great cause had brought Emperors, and Princes, and Ladies together, to do it the homage of their service. The Ladies, who were the solace of private life, were also the ornament of these assemblies. He knew he should have their support in the thanks he should move to the labourers in this great work; and he would not be inclined to interrupt their acclamations, "Alexander the Great," had long been the theme of Schools—*Alexander the Good* would henceforth supersede it! The trophies of war would be succeeded by *Emblems of Peace*. We were not proceeding (according to the old fiction) from an age of gold to one of iron; but from an age of iron to an age of gold! He had a firm trust, to see the great work spread more and more till its light enlightened the whole world! He concluded by moving thanks to the Secretary of the Society; to the Rev. Messrs. Wood, Good, Herne, Wilson, Stewart, and others distinguished by their labours in the country, and to the several Branch Associations of this Institution.

The motion was seconded by the Rev. Mr. Owen, in a speech of splendid eloquence, and irresistible argument. He lamented the former neglected condition of the Heathen; ignorant as they were of God, and Christ whom he has sent.—The gates of India were now, however, thrown open to the preaching of the Gospel, by that act of the Legislature which he attributed to a majestic and visible interference of God in the Cabi-

nets and closets of Princes. He considered the Act as the best and most gracious gift that could be offered to the tenants of the Crown in India. He reminded the audience of those petitions from numerous Meetings and Bodies, which were initiatory of that great measure. He considered those petitions as a species of obligation on them to continue, with equal zeal in the work.—After urging similar arguments with great force, he addressed himself in a very eloquent strain to some of the gentlemen who were the subject of the vote of thanks, and were present, "You know (he said) where your honour lies; and whence your reward comes. You had your reward first in your labour: again, here you receive it in the applause of this large and brilliant Assembly: you have it in the voices of spirits in the ambient air; and shall receive the consummation of it in the abodes of everlasting bliss."

The Rev. Daniel Wilson returned thanks in behalf of himself and his colleagues. He spoke with that amiable and noble feeling which is calculated to touch the finest strings of the human heart. He reminded the assembly of the great Cause of all the triumph they felt. He recommended somewhat less of praise to men, and somewhat more of *thanks* and *gratitude* to God. It was not the animation of public assemblies that was sufficient. The holy wish that inspires them now, he hoped would attend them at their homes and in their closets. He trusted, the sincerity of their love would be evinced in the whole path of their private life. He concluded by touching upon the double benefit received from these works of piety. They communicated the healing doctrine of Christ to the Pagan world; and they received inexpressible peace and joy in their own bosoms.

The Rev. John Wm. Cunningham delivered a very powerful address on the fitness of the times, to further the great work they were engaged in. There were many indications that

the hand of God was assisting in their labours. He looked for the fulfilment of the prophecies, and the coming of CHRIST in all its fulness. He considered it to be a great blessing that men's hearts had been so largely disposed to distribute the Bible in all languages and among all people. That had prepared the way for the Missionaries. Had the Missionaries preceded the Bible, their labours would have been less effectual. The late Mr. Percival (who fell so cruelly by the hands of an assassin) when some one said to him, on some fortunate public event—"You may thank your stars for that," replied, "Sir, I thank God for it." So he (the Rev. Mr. Cunningham) thanked God for the course the propagation of the Gospel was taking among the Heathen. England had the disposition to aid in this great work; and England had the power. She, too, was the only nation that possessed the uncontaminated Scriptures. He hoped that zeal would not abate, under these circumstances; but that a constant lasting encouragement would be given to the work, adding conquest after conquest, till the whole world was filled with the flame of Christian love. He felt something like a holy jealousy, when he looked upon the young men who were going as Missionaries to the Heathen: yet that soon subsided in a better feeling; and he could say—Go, and prosper in all ends of the earth!

We have no-where witnessed an assembly more interesting than this. We imagine nearly one half consisted of ladies; and the whole room was completely filled with persons of the greatest respectability.

The [London] Missionary Society.

This Society held their twentieth general meeting on the 11th, 12th, and 13th of May. The attendance was more numerous and the exercises equally interesting with those of preceding years; and the liberal contributions of these large assem-

blies proved that the zeal of the religious public for missionary exertion is by no means abated. Particulars will appear in our next.

BAPTIST MISSION.

Recent Intelligence from India.

IN a letter dated Nov. 17, 1813, Dr. Carey says, "About two months ago I received a letter from the Lieut. Governor of Amboyna, ordering an impression of the bible for the use of its Malay inhabitants, and pressing us to send Missionaries. This week we received a letter from Government, offering to afford facilities for the passage of any Missionaries we might wish to send to that island. My son Jabez, who has been articled to an attorney, and has the fairest prospects as to this world, is become decidedly religious, and prefers the work of the Lord to every other. The Lord hath done great things for us: the leaven may be perceived to ferment in every part of India. Brother Judson has joined the Rangoon mission. He is a man of a right spirit. We sent a printing-press thither about a fortnight ago."

Catholic Missions in the East.

AN address, from which the following is an extract, lately appeared in the Calcutta papers. "The Catholic missionaries, who now, through their agent deputed hither, apply to the public of Calcutta, were originally attached to the Society of Foreign missions in France. The unhappy distractions of their native country involved them in its consequent distress; deprived them of the property subservient to their efforts in the cause of Christianity; and cut them off from the resources on which they had till then been accustomed to depend. The charitable contributions of the inhabitants of Mexico enabled them to replace their losses by a slender fund, which the unvarying oeconomy and attention of fifteen years had rendered adequate to the support of the mis-

sion : the same care had even added to the original supply, and the progressive nature of the expenses seemed to be accompanied by the augmentation of their means. It has pleased Providence to check the current of their prosperity ; and to reduce them in one moment, from comparative affluence to more than their former poverty. The late conflagration at Penang, comprehending the most valuable part of the property of the Society, has again annihilated their resources, and frustrated their hopes.

“ The establishment of the Catholic missionaries at Pulo Penang, was founded with a view to provide the natives of the adjoining regions, as Siam, Tonquin, Cochin, and China, with preachers of the true faith from amongst themselves, to instruct youths from those countries in the principles of our holy religion, and send them forth to disseminate its blessings : to rear in this way a succession of labourers in the divine field, who should occupy the vacancies which age and infirmity are busily producing in the original mission, and who, going amongst people of similar habits and tongues, would be listened to with greater complacency, and most fervently do we hope with greater effect. The state of the mission and the establishment at Penang, will best explain our motives, and justify our expectations.

“ Of the original missionaries, thirty only remain ; most of them laden with years, and resigned to infirmity.—Under their guidance and controul about 120 priests, natives of the east, discharge the duties of the clerical function, in spite of danger and difficulty, amongst at least 300,000 christians, in the populous empire of China, and the surrounding kingdoms. The ministers described were educated in seminaries attached to each principal station of the mission, and dependent upon the exertions of the superintending missionary.—To obviate the consequences necessarily connected with

this arrangement ; such as the decay of the seminary, upon the death or departure of its chief, and the desertion of ministers, where there was a want of instruction, it was considered advisable to form one principal seat of tuition ; and Penang, for the conveniencies of situation, and the protection of an enlightened government, was the place selected. A seminary was established there under the regulation of three of the original missionaries, and a number of youths, chiefly Chinese, were instructed and maintained there at the expense of the society. The cost also of bringing them from their native country, and their conveyance thither, was similarly provided for. The progress of the institution was such, as to gratify anticipation, and to encourage the prospect of future utility and success. The expenses of the establishment were mostly defrayed by the profits arising from the rent of several houses in the town, in the purchase of which the little property of the missionaries had been vested. These houses were within the limits of the late destructive fire, and their loss is a blow as heavy as unexpected. Not to mention the ruin of their prospects, the missionaries have but ill preserved the means of their own support ; and they are wholly destitute of resources for maintaining their helpless pupils at Penang, or sending them back to their country, and to their friends. In this embarrassment and distress, the success of this appeal to British Munificence, is their sole dependence. The whole amount of their loss is too heavy to be replaced ; and they solicit only such assistance, as is calculated to relieve : any contribution therefore, however limited its extent, as it will tend to remove their wants, will have a claim upon their gratitude. They have also to state, that the assistance they may receive, will be attended with beneficial effects, beyond those which might at first appear to result from its amount. The ground lately oc-

cupied by the missionaries, they still retain; and many articles rescued from the late fire, might again be found of service.

"In support of this application to the inhabitants of Calcutta; the Catholic missionaries conceive they need urge no other plea, than the nature of their calamity, and the holy service in which they have incurred it. They would not wish however to affect indifference to the interests of society, nor to disclaim the desire or the power of being serviceable to a commercial community. They could cite many instances where in consequence of the success of their labours, ships manned or navigated by Europeans have found friendly reception and assistance in parts formerly closed by barbarous prejudice and peril against their vessels and their trade. The christian converts issuing from the school of the Catholic mission, and spreading themselves through countries, where Europeans are little known or encouraged, carry with them sentiments the most favourable to their brethren of the west, and an

inclination to oppose or correct impressions to their disadvantage."

Auxiliary Society.

The first annual meeting of Goodman's Fields Auxiliary Baptist Missionary Society was held at the Rev. Dan Taylor's Meeting, on Monday evening 16th May. The Report stated the Committee had obtained upwards of a hundred subscribers, and had remitted to the Parent institution *forty pounds*, after paying the incidental expenses, and concluded with recommending to this Auxiliary to extend their aid also to the "Baptist Society for promoting the Gospel in Ireland."

This Society is henceforth to be denominated "Goodman's Fields Auxiliary to the Societies for the Baptist Mission, and for promoting the Gospel in Ireland." One third of the funds are to be given to each of the above Institutions, and the remaining third to be apportioned to each or either of them as their exertions or necessities most claim it.

DOMESTIC RELIGIOUS INTELLIGENCE.

GENERAL MEETING.

To the Churches of Jesus Christ, of the Baptist Denomination, in the united Kingdom of Great Britain and Ireland: maintaining the important doctrines, of three equal persons in the Godhead; eternal and personal election; original sin; particular redemption; free justification by the imputed righteousness of Christ; efficacious grace in regeneration; the final perseverance of real believers; the resurrection of the dead; the future judgment; the eternal happiness of the righteous, and the eternal misery of such as die in impenitence—with the congrega-

tional order of the churches, inviolably.

Beloved Brethren in the Lord Jesus,

THE time is drawing near, when the annual meeting of our Denomination (if the Lord permit) will be held in London. We hope to be favoured, on that occasion, with the company of many of our ministring brethren, your beloved pastors; also, of Representatives, from the Associations of our Churches, in the different counties of England and Wales. In the prospect of this animating period, the Committee of the Union for the present year beg leave to remind you of the various

important objects which were seriously and affectionately recommended to your attention by the united Ministers, and Churches, through the medium of the Baptist Magazine for August, 1813.

These objects, you will recollect, were,

1. *The Baptist Mission* for propagating the gospel among the heathen. This society has for a long period interested your hearts, animated your prayers, and called forth abundant thanksgivings to God.

2. *Our Academical Institutions.* These are founded upon principles which we cordially approve, and are under the presidency of Tutors we highly respect, and will, we doubt not, be of essential service to the Churches of Christ.

3. *The Particular Baptist Fund.* From this Institution, ministers receive assistance, and its seasonable aid is sensibly felt by many of our Churches.

4. *The Widows' Fund,* of the three denominations of Protestant Dissenters. The aid afforded to many of the widows of our fathers and brethren in the ministry, now with God, is very great.

5. *The Baptist Society in London, for the encouragement of Itinerant, and Village Preaching, &c.* This Society, though but little known, has been blessed by the great head of the church, for extending the knowledge of his name among the inhabitants of numerous Villagers of our native land.*

6. *The Baptist Magazine.* The utility of this work is not yet duly appreciated, as a medium of communication, and as a register of facts:

Your Committee feel peculiarly happy in having observed that their recommendations have not failed of their end, but have been productive, in some degree, of the most gratifying results. During the past year

several Auxiliary Societies have been formed in aid of the Baptist Mission; the Magazine is increased in its sale, and consequently in its profits, the whole of which are appropriated to the use of the Widows of our Ministers.

It is with pleasure we add that a Society has also been formed, with the most promising appearances of utility and support, to promote the Gospel in IRELAND, the particulars of which were mentioned in the last month's magazine.

We remind you, dear brethren, with pleasure of the solemn declaration made at the close of the last annual meeting—"That this Society disclaims all manner of superiority and superintendence over the Churches, or any authority, or power to impose any thing on their faith and practice." They however affectionately recommend a public collection, for one or other of the above objects, which may have the preference in your estimation, or that you may judge most needs your benevolent attention. They cannot conclude without congratulating their christian brethren on the most astonishing change which has taken place in the political affairs of England and of Europe at large. Surely it becomes us devoutly to adore the Sovereign Governor among the nations, and say, *Great and marvellous are thy works, Lord God Almighty, just and true are thy ways, thou King of saints. Come behold the works of the Lord, what desolations he hath made in the earth! He maketh wars to cease to the end of the earth, he breaketh the bow, and cutteth the spear in sunder, he burneth the chariot in the fire. Fellow Soldiers of the Cross! we invite you to come to the help of the Lord against the mighty. The Lord who maketh the wrath of man to praise him, and who restrains it when it would not produce that end, can*

* At a late general meeting of this Society, it was resolved, that a special general meeting of its Subscribers and Friends should be held on some day during the week of the ensuing Missionary Meeting in June.

cause a "ravenous Bird" to fulfil his pleasure. Fetters have been broken by the events of the last twenty years, which had been worn for ages. Insurmountable hills have been levelled, and impassable valleys have been filled up. Thus, mighty preparations have been made, by Divine Providence, to furnish the army of the Lamb, composed of the "called, and chosen, and faithful," to carry the holy war into the heart of Satan's empire. Let us, dear Brethren, gird on the harness for the battle, and Oh! that we may all feel the goodness of God furnishing a most powerful motive to increasing exertions, in endeavouring to promote his glory, in connection with the happiness of our fellow countrymen, and of mankind in general.

Signed, by order of the Committee of Ministers,
 W. BUTTON,
 May 21, 1814. T. THOMAS,
 J. IVIMEY.

BAPTIST MISSION. The Anniversary of the Baptist Missionary Meeting in London, will be held at the Jews' chapel, Spitalfields, June 22d. The Rev. W. Steadman and the Rev. J. Saffery are expected to preach. The morning service to begin at eleven, and the evening at six o'clock. The Rev. A. Fuller, Secretary, will make a Report, after the Sermons, of the state of the Mission. Collections will be made at the doors.

GENERAL UNION OF THE BAPTIST MINISTERS AND CHURCHES. A meeting of this Society will be held on Thursday morning, June 23d, at eight o'clock, at Dr. Rippon's Vestry.

STEPNEY INSTITUTION. The Annual Sermon for the *Baptist Academic Institution*, at Stepney, will be preached by the Rev. Mr. Kinghorn, of Norwich, Thursday June 23d, at Dr. Rippon's Meeting-house. Service to begin at 12 o'clock. After public worship, the Report of the Committee will be read, and the business of the Society transacted. Collections will be made at the doors.

BIBLE SOCIETY.

The following Imperial Ukase, or Proclamation, was read at the General Meeting of the British and Foreign Bible Society, held at Freemasons' Tavern, Great Queen Street, London, on Wednesday, May 4, 1814, by the Rev. Mr. Pinkerton, from Moscow, as evincing the lively interest which the Emperor Alexander takes in the cause of religion.

(TRANSLATION.)

BELOVED SUBJECTS! A year is elapsed since we were called upon to return thanks to God for delivering our realms from the hands of cruel and powerful enemies. Scarcely is the present year expired, and already our victorious banners are erected on the banks of the Rhine. Europe, which was armed against us, is now voluntarily marching with us! All the nations which lie between Russia and France follow our example; and, having united their arms with ours, turn them against the oppressor of the nations.

So great a change upon earth could only have been effected by the special power of God. The destiny of nations and states rises and falls by the power of his almighty arm. Who is powerful without him? Who is strong and stable, unless by his will? Let us turn to him with our whole heart and mind. Let us not be proud of our own deeds. Let us never imagine that we are more than weak mortals. What are we? So long as the hand of God is with us, we are in possession of wisdom and might: but without him we are nothing. Let all the praise of man, therefore, be silenced before him. Let each of us present the sacrifice of praise to him to whom it is due. Our true glory and honour is humility before him. We are convinced that each of our faithful subjects always feels this, and especially after so much divine goodness has been poured out upon us. Animated, therefore, by these sentiments of humility and zeal, we ordain, on the present occasion, that throughout our whole empire every temple of

God be opened; that in every church solemn thanksgivings be presented, on bended knees, to the Maker and Disposer of all things; and that all present tears of the warmest gratitude to him for the unspeakable mercy shewn us. By the power of his almighty arm he hath drawn us out of great deeps, and placed us on the pinnacle of glory:—What shall we render unto him but tears of gratitude and joy!

(Signed) ALEXANDER.

*Given at the Head Quarters, Carlsruhe,
Dec. 6, (O. S.) 1813.*

*Naval and Military Bible Society.
Instituted in 1780.*

On Tuesday the 10th of May, the first Anniversary Meeting of this Society was held at the New London Tavern, Cheapside; a very numerous and highly respectable company was assembled upon the occasion. The Duke of York, as Patron of the Society took the Chair, supported by the Duke of Gloucester, Admiral Lord Gambier, Vice Admiral Earl Northesk, Lord Calthorpe, the Dean of Wells, T. R. Kemp, Esq. Henry Thornton, Esq. and W. Wilberforce, Esq. Members of Parl. Lieut. Gen. Calvert, adjutant general of the Forces, with several general officers, and other naval and military officers of rank.

The scene displayed was truly august, and most gratifying to all who felt the importance of affording religious knowledge to our valiant Defenders; every part of the room was crowded, and it is understood that above 500 ladies and gentlemen were unable to obtain admittance.

The object of the Meeting was first briefly stated from the Chair, a highly interesting Report was then read by Major Close, one of the Secretaries, replete with encouraging facts, manifesting the desire of our brave sailors and soldiers to possess the word of God, and stating many instances of small contributions from Associations formed in their private circles, to purchase copies at reduced prices. Many letters were also read from officers of various

Ranks proving the beneficial effects arising from the distribution of the Holy Bible. It appeared from the Report, that the Society had distributed above 9000 copies of the Scriptures, during the last year, and about 100,000 copies since its formation.

A Collection was made at the door on the Meeting breaking up, which, including several new subscriptions and contributions, amounted to about £70.

NEW CHAPELS OPENED, &c.

THE Baptist Chapel at Blaby, after being enlarged, was opened Nov. 9, 1813. Mr. Harrison of Wigston began in prayer, Mr. Cheter of Kibworth preached from *Ps. lxxv. 8*, and Mr. Franklin of Coventry from *Deut. i. 11*. Mr. Davis of Wigston closed in prayer. The services were solemn and impressive; the congregation was numerous and attentive. The prospect of this infant interest continues encouraging. It originated in the laudable exertions of a few serious characters at Blaby, who having to travel upwards of four miles to worship on the Sabbath, agreed to stay at home alternately, to take care of each other's children and apprentices, and teach them to read the scriptures, with an intimation, that if any of their neighbours chose to put their children and apprentices under their care, they were ready to attend to them. The school was opened in Dec. 1798, and they had 50 children to teach the first day. Soon after it was observed that hymns were sung in some of the frame-work knitter's shops in the place instead of the profane songs they used to sing; in a little time profane songs were entirely laid aside throughout the place, and they are laid aside to this day. In the course of last summer a young man in his twenty-fifth year, was received into the church, who was one of the 50 children who attended the school the first day it was opened in 1798. Besides this young man, two or three others ascribe their first impressions to the labours of the teach-

ers. We have now 24 members who were first taught the principles of religion at this school; and one is a member of another Baptist church in the neighbourhood.

April 12, A small place of worship in the Baptist connexion was opened at Corfe-Mullan, Dorset, when suitable Sermons were preached by Mr. Durant, and Mr. Shoveller. Prayer was offered before and after preaching by Mr. Bulgin, and Mr. Miles. Corfe is five miles from Poole, and two from Wimborn. Mr. Bulgin, of the former place, has preached a weekly lecture here some years with success; and this house has been erected to accommodate an increasing congregation.

April 13, The Baptist Churches of Hants and Wilts associated in aid of our mission, and for local advantages, held their first assembly this year at Poole. There was an early prayer meeting. The morning sermons were preached by the brethren Russel, and Giles, on personal religion from *1 Cor. xiii. 1-3*, and on resignation from *Job i. 21*. Mr. Saffery preached in the evening from *Isa. xlix. 15, 16*, and Mr. Rowe of Weymouth the preceding evening from *Psalms lxxviii, 18*. The devotional parts of the worship were conducted by the brethren Bulgin, Durant, Mitchel, Read, Saffery, and Shoveller. There was a collection in the evening in aid of village preaching. The next Association is to be at Lymington, July 20th. The brethren Russell, Clare, and Millard to preach. The first on the importance of united exertions in the cause of Christ. Mr. Owers to preach the preceding evening.

April 20, 1814, A new baptist chapel was opened in Sheffield. Sermons by Mr. Steadman of *Bradford*, and Mr. Stephens of *Manchester*. This is the first place of worship for the baptist denomination which has been built in Sheffield. In the year 1804 a small baptist church of 12 members was formed under the pastoral care of Mr. Downs, who was one of them, and who has continued to labour among them ever since in a small hired room. By the blessing

of God upon his labours the church has increased, chiefly from the world, to 78.

The Wellington district meeting for village preaching was held at Uppottery, in their new-fitted-up place of worship, on the 27th of April last. Prayer by brethren Thomas, Toms, Humphrey and Horsey. A double lecture by brother Singleton from *Psalms lxxiv, 10*, and brother Viney from *2 Thes. iii, 1*. The whole of the service was pleasant, and we trust profitable. A collection was made at the close of the service and applied as usual to defray the expenses attending preaching the gospel in the villages of this district.

The Church at Uppottery take this opportunity very gratefully to acknowledge the kindness of their Friends in the assistance afforded them, which has enabled them so to repair their place of worship as that they can now meet therein with much comfort, and with the pleasing hope that their antient temple will be preserved for ages to come, to be the spiritual birth-place of increasing numbers of precious souls; and it is their sincere prayer that a double portion of the rewards of grace may rest on those who kindly helped them in their low estate.

The Baptist Chapel in Badcox Lane, Frome, which has been rebuilt and greatly enlarged, was opened on Thursday, May 5th. Sermons by Dr. Ryland, from *1 Peter i, 12*. Mr. Holloway from *Hag. ii, 9*, and Mr. Page from *2 Cor. v. 10*. The ministers of the several denominations in the town, viz. Messrs. Murch, Sibree, Lessey, and Pindar, also Messrs. Bulgin of *Pool*, and Mitchell of *Warminster*, engaged in prayer.

The Wilts and Somerset district Meeting was held at Keynsham, on April 27; Sermons by Mr. Dear of *Paulton*, from *Phil. iii, 8*. Mr. Porter of *Bath*, from *1 Tim. i, 11*. Mr. Holloway of *Bristol*, from *Rom. viii, 28*. Messrs. Smith of *Bath*, Ward and Edminson engaged in the devotional parts of the service. A collection was made for the encouragement of village preaching.